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of the Semeke-Sanfuma. All the natives would like to adopt it, not only the great chiefs and dignitaries may thus glorify themselves. It is this model that the Semeke-Sanfuma use to fashion the figurines which are often called fetishes, but which are really sisiri, protectors of the children. The form of these sisiri is the same for adults or for children, for the poor or for the wealthy. This form is found throughout the region, from Stanley Pool to the Kwango, and belongs specifically to the Semeke-Sanfuma peoples, whose ethnic unity is demonstrated anew.

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Fig. 98. Mowongwe with his Hair in an Adjustable Asavole.

A no less characteristic coiffure is that worn by the dignitaries of the Iyonga-Yaelima region. The hair is parted in the middle, with the part running from the forehead to the nape of the neck, and the hair is gathered into one braid on each side. The braids originate just over the ears and then pass behind them to meet under the chin, where they are sometimes knotted. The hair at the top of the head used to be plaited in an upright roll over a small circumference. Only the favorite wife of the young Batitu chief still wore this ancestral coiffure when we passed through the region. This hairdo seems to have been very widespread in the region of the Yaelima and perhaps [178] much farther east. It corresponded to the local ethnic type which the sculptors followed in

Fig. 99. Batitu Woman, Favorite Wife of Chief Imoma.

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302 fashioning most of the statuettes, figurines and bowls that we
032 possess from this region, which are so remarkably decorated.
Moreover, we find these same forms among the Bakuba and
Bashilele, up to the region of the Bankumbu of Bena Dibele-Kole.
These various tribes have also reproduced in their sculpture the
designs of the shaved parts of the head, which are so uniform and
so characteristic. In this respect these various tribes are related,
and their ethnic affinity seems very clear. Despite their present
remoteness from each other and the absence of all tribal inter-
course, their ethnic kinship is clearly shown in the monuments they

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Fig. 100. Hairdos and Tattoos of Lake Leopold II.

have preserved of the ancestral culture.

382 These various observations permit us to divide the peoples
161 into three very distinct groups.

1) The Batcke-Bandunu group, with its chignon hairdo over the nape of the neck and the rest of the head shaved or with the hair cut short.

2) The group including the Ipanga and the eastern peoples, with their hairdo of two braids passing behind the ears and under the chin and the upright roll on top of the head. [179]

3) The group including the tribes of Lake Leopold II and the lower Lukenie up to the Ipanga region, where having the hair arranged in tiny braids predominates.

The love of finery is more or less developed among all the
301 peoples of the Kasai-Lake Leopold II-Lukenie region. Ornaments